

✓
A CENTURY OF WORK FOR WOMEN.

STORER AS IT IS.

THE MISSIONARY HELPER

Faith and Works Win

VOL. XXVII.

AUGUST, 1903.

No. 8.

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Published by the
Free Baptist Woman's Missionary Society
BOSTON

The Missionary Helper.

TERMS: Fifty Cents per year, IN ADVANCE.

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Send communications relating to the editorial department to
MRS. NELLIE WADE WHITCOMB, Editor, Ocean Park, Me.
 Send subscriptions and all matters pertaining to business to
MRS. ELLA H. ANDREWS, Publishing Agent,
 122 Vinton St, Providence, R. I.
 [Entered at the Post-Office at Boston as second-class matter.]

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The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXVII.

AUGUST, 1903.

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"PASS IT ON."

'Twas only a little call — not long — just sunny and cheery, but it gladdened the lives of the whole household, and the sunshine entering then remained the whole day through.

'Twas only a little letter, merrily, lovingly written, but a smile came into the heart of the reader and was seen reflected again in her neighbor a few hours later on.

'Twas only a little Helper coming but once a month, but a soul was fed and a heart made glad and lives were better and nobler, because, like the call and the letter, it went on its small, sweet mission to give all it had to give, and leave results with God.

Did you make the call, send the letter, or help to forward the Helper?

Or were you only the one receiving, and know not the pleasure of giving?

'Tis not too late to mend the matter. Just pass on your hidden treasure— loan your Helper to a neighbor; send the smile, the kind word spoken, to the next one on beyond! Keep it going on its mission — 'twill surely increase with the using, and by and by in heaven the sum at last be found.

ELIZABETH MOODY.

" Great Worker of the universe,
We bring our tasks to thee;
Be power to our feebleness,
In doubt our wisdom be."

MIDSUMMER comes with its intense heat and vacation days, but the work goes on and we do not forget — do we? — to take it daily to our Heavenly Father, wherever we may be, — among the hills, at the seaside, on the prairie, in the jungle, or on the plain. Whether resting or still in the midst of the "trivial round, the common task," we may be truly helping with "anxious thought." . . . Several phases of our work are presented this month: Mrs. Metcalf tells of "Storer as it is," giving a glimpse of the changes that have been taking place, a picture of the laying of the corner-stone of the new industrial building, and the outlook for the immediate future. Mrs. Metcalf is a trustee of Storer College, nominated by the Woman's Missionary Society. She keeps in sympathetic touch with its work through correspondence and visits to Harper's Ferry. Mrs. Cheney assists us in the United Study topic, "A Century of Work for Women." Mrs. George calls attention to the winsome work for Little Light Bearers, in "Cradle Roll Notes." The outline of the text-book on China, for the coming year, makes it possible for our auxiliaries to prepare their calendars at once. Our Western field agent, Rev. Elizabeth Moody, takes us with her, in imagination, on a trip that we named "delightful," in spite of the rains and mud and some disappointments. Haven't you noticed how much help and delight the Spirit-filled life can give and get even in the midst of seemingly unfavorable conditions? That bit, from the same pen, on the first page, you will want to use in your Sunshine meeting, as well as all the way along. . . . The annual meeting of the Woman's Missionary Society will be held in October, in the Elmwood Ave. church, Providence, R. I. The exact date will be announced later. . . . The W. M. S. is gladdened by the gift of one thousand dollars from Mrs. Martha Brown, West Stephentown, N. Y. . . . The HELPER has received greetings from afar, by way of a souvenir postal card from Venice, from Miss Clara Law, a member of our publication committee of Providence, R. I., who is traveling abroad. . . . One of our missionaries writes: "I am sending you a report of our Bengal Divisional W. C. T. U. Convention, showing that we of our mission join in the fight which is so hard, and made doubly so because of the share which this Christian government takes on the enemy's side." . . . Miss Coombs writes from Midnapore: "I've been feeling as though I needed electricity, or dynamite, or something, — 96 degrees under the punkah, my stomach on a strike, and my breath about half an inch long. I hope and pray for strength to get through the next four or five months."

WOMAN'S WORK FOR WOMAN.

[Miss Glenn, of Rio De Janeiro, wrote of woman's work for women in Brazil, in an article published in *The Review of Missions*. Her words may be applied, with equal truth, to any country in which missionary work is carried on.—EDITOR.]

"WOMAN'S work for woman!" Was there ever, could there ever be, a work more important? It has been said, "The hand that rocks the cradle rules the world;" and how many of the world's greatest men have testified to the truth of that statement by such words as these: "What I am, my mother made me;" "All that I am, I owe to my mother;" "If there be any good in me, it is due to my mother!"

If this be true, how vastly important is it that the hand that rocks the cradle be strong and firm! To this end it is necessary that the training of that hand begin with the development of the intellect that is to guide it, and continue until the character of the woman possessing it be strongly rooted and grounded in sound moral and religious principles, capable of receiving truth and light from the Eternal Source, and imparting it to the souls intrusted to her care.

This holds true in our own country of religious freedom and educational advancement, and is infinitely more necessary in this land which fondly believes itself free, but which knows not what freedom is, whose people are bound by the superstition of centuries, and where those who have become desperate in their bondage have broken away from the Church as the personification of oppression and darkness, and have declared in their desperation that there is no God—not realizing that what they have rebelled against is not Jesus, but the abuse of the power of the name of Jesus; not knowing that loyalty to God means true freedom, for they know not the liberty of the gospel of Christ. As most of the men are openly professed atheists or positivists, how all important it becomes to rescue the women and girls from the vortex of unbelief and superstition that surrounds them, and teach them the truth as it is in Christ Jesus! The hope of Brazil lies in the education of her women; and when I say education, I mean it in all its length and breadth and height and depth—religiously, morally, and intellectually. Give Brazil a generation of educated and regenerated mothers, and those mothers will raise up sons to fill every position and meet every emergency. . . .

We are working for woman, believing that in so doing we are working for the world; for where woman is purest, there the world is best, and where woman is most sinful, the world is most vile.

Save woman, and the world is saved!



LAYING THE CORNER-STONE OF THE NEW INDUSTRIAL BUILDING.

STORER AS IT IS.

BY ALICE M. METCALF.

ONE of the greatest problems of the day is the so-called "race question." It enters into political and social life. Many prophesy a partial solution in the establishing and strengthening of industrial schools in the South. That the negro should be taught the dignity of labor, all admit. That he should have a trade by which he may earn a livelihood is also important. It is also necessary that his mental and moral powers be so directed that he may become an intelligent and law-abiding citizen.

The Free Baptist Woman's Missionary Society is glad to have a part in this good work and to bring to the readers of the *HELPER* an encouraging report from a school which is doing so much to help solve the great problem.

Storer College still stands among the foremost as a normal and academic school, and we hope the day is not far distant when it may be fully equipped for industrial training. Commencement week at Storer, May 24-29, 1903, was full of interest. Having been present several times on these occasions, I was able to compare the work of this with that of former years, and am glad to report no backward steps. The prize speaking of the three classes, on Monday, Tuesday, and Wednesday evenings, showed thoughtful preparation on the part of pupils and careful training by the teachers. The exhibits of industrial work were not in evidence as much as in former years, though the sewing department made a creditable showing.



LOOKING DOWN THE SHENANDOAH.

The clouds, which had covered the surrounding heights for several days, gave way to the glorious sunshine on commencement day. Before noon, the campus was well filled with vehicles of every description. Old and young mingled their glad voices. Happy faces and gay hearts testified much better than words to the joy felt in meeting old friends and visiting again their *alma mater*. The graduating exercises were held in Anthony Hall. The platform was decorated with the beautiful laurel which grows on the mountain-sides. The principal, seated under an arch of evergreen, had upon his right the trustees and teachers of the college. A class of mine received diplomas, and will go out into the world better fitted, we trust, for its duties, for having been taught at Storer. At 12 30 o'clock the corner-stone of the new industrial building was laid with appropriate services. To many who have visited Harper's Ferry, the accompanying cut will show where the building when complete will be located.

The commencement dinner served at one o'clock in the large dining hall was no unimportant part of the day's exercises. The dinner this year was furnished by the boarding club, which, by the way, has proved a successful venture. The afternoon was given up to the alumni. Their meeting was enthusiastic, and some money was pledged for the industrial building. In the evening two plays were presented by the pupils, the parts of which were exceedingly well rendered.

In January last Miss M. Jennie Baker, teacher in domestic science, resigned. As no available person was found to fill the vacancy the cooking department was

dropped for the remainder of the year. The sewing department was ably carried on by Mrs. Brackett, Mrs. McDonald, and Mrs. Cavalier, a local dressmaker. Miss Claire Sands, whose helpful influence will always be felt at Storer, was called to another field of labor, and left the college in April. In spite of these changes and discouragements, the work has gone on and advanced steps have been taken. The college was fortunate in securing the services of Mr. W. H. Hunter of Camden, N. J., who, hearing that more teachers were needed, volunteered to assist during the last few weeks of the term, with very little compensation. Prof. McDonald testified to the helpfulness of the young man as the labors of the already overworked teachers were lightened, and the principal's work made easier. Myrtle Hall has also felt the effects of the transition period. Since the resignation of Miss Baker and Miss Sands, Miss Ella V. Smith, a teacher of long experience, has been acting superintendent.

The board of trustees had its first meeting Tuesday morning, May 26. There were two Northern members present. Rev. H. M. Ford was, as usual, helpful in planning work for the coming year. The resignation of James T. Hughey was accepted by the board. He has been the teacher in carpentry for several years, and has had charge of Lincoln Hall. The vacancy has now been filled by a competent man living in Harper's Ferry. During the coming year, the cooking and sewing departments will each have a special teacher. Miss Virgie Brown, a graduate of Storer, who has done faithful work the past year in the boarding club, will be in charge of the cooking department and will spend the summer at Chautauqua for a better preparation. Miss Lizzie Sims, also a graduate, will teach sewing and dressmaking. She, too, will take a special course of study during the vacation. The room formerly used for carpentry will be re-fitted for a demonstration kitchen where practical cooking will be taught. The refitting of the room will furnish an opportunity to our friends to contribute. A domestic laundry will be a new industry. The basement of Myrtle Hall is well arranged for this work, and will be so utilized. As a special teacher is to be employed in the sewing department, it is very necessary that the sewing-room be well equipped. A gift of one or more sewing machines would be appreciated.

The new industrial building will be pushed as fast as money is in the hands of the treasurer. The foundation is being laid, and \$1,000 has been pledged toward the erection of the building. In the basement blacksmithing will be taught. A course of lectures on "Care of the Sick" will be arranged for. Mention has been made in the STAR of an increased State appropriation for the school. This \$1,500 is to be used to pay tuition for pupils in industrial work.

With the work so carefully planned, there seems to be no reason why the coming year should not be the best for Storer.

We could not complete this article without speaking words of appreciation of the work of Principal McDonald. His heart is in the work, and it is for the denomination, of which we are a part, to encourage him by kind words and generous gifts, that he may see abundant fruits of his labors.

A CENTURY OF WORK FOR WOMEN.

BY E. BURLINGAME CHENEY.

IN order to prepare a setting for woman's work for missions, during the last third of a century, let us note three things that had been in process of development during the previous years of the century.

1. Steadily, but slowly, the idea had been gaining ground, that education was not only important for woman, but that her highest usefulness demanded it. To see broadly, to plan wisely, to understand needs of people remote from us, requires a basis of culture. Hence the educational advantages that were constantly improving during the first two-thirds of the last century were fitting woman for her work, in making the world a great home.

2. With the opening of the nineteenth century, woman was so absorbed in the complicated domestic machinery, which required her to prepare food as she took it rough from nature's hand, and clothing from the sheep's back and from other raw materials, that there was little time or strength to look out over the world and see its needs. But soon machinery and invention took one process after another out of the home, until the last third of the century found her with a reorganized home life, and the close of the century brought possibilities undreamed of a few years before—food that could be prepared in a few moments, where hours had before been required, and house furnishings and clothing supplied ready-made at reasonable prices.

What did divine providence intend that woman should do with this released time? Spend it all on herself and become as frivolous as a butterfly? Enough do it, but "a great host" have found other use for it.

3. With mind better educated, and with time to fold her hands for a few moments and look around, woman discovered a new world and a new selfhood. Our Civil War obliged her to attempt new work, because she must, to keep the home safe; it broadened her outlook, as in sympathy she followed dear ones to the field; and it taught her her own power as her service became an important factor in the peaceful side of the war.

It left her a new woman, and as if a power had been set in motion which must of necessity be perpetual, a great period of organization filled the latter third of the last century. Without attempting, in the limits of this article, to enumerate the many organizations of women that either started or received new life and

vigor in this period—one of the most notable of which is the Woman's Christian Temperance Union—let us note especially the growth of woman's missionary societies. In making this study, we discover special preparation for the work (1) abroad, (2) in the churches at home.

Abroad. Taking India as our basis of illustration, we note first that it was near the middle of the last century that India passed fully under British control. This became an important factor in the advantages of the country as a missionary field. A second help was found in more rapid transit; steam had come as a helper to missionary work by bringing the opposite sides of the earth nearer together in time and interest. Perhaps the third was the most important—the opening of zenanas to women teachers.

At home. During the first two-thirds of the century, the slow development of the missionary spirit in the churches influenced women quite as much as men, but they were unused to leadership in any department of Christian work, and their efforts, organized and unorganized, were largely given to aiding in the collection of money for the general work.

The condition, then, in the later sixties of the last century may be summed up thus: Women, better educated than ever before, with more time at their disposal, trained by missionary helpfulness to be more effective than before, raised by war experiences to the mount of outlook and consciousness of power, saw, with new vision, a door open in the Orient, and heard a voice saying, "Come, enter and serve here."

Then there seemed to thrill through the women of all denominations a new consciousness of the condition of the women in India, and a sense of duty to uplift and save.

These conditions are too well known to the readers of the HELPER to make it desirable to do other than refer to them. Although infanticide had been forbidden by English law, it was secretly continued, and as late as 1870, three hundred female infants were reported as stolen by wolves from within one Indian city. The preference of the wolves for the girls speaks for itself.

It had also been made illegal to practice suttee; but careful observers have questioned whether the "cold suttee," as the enforced widowhood of millions of India's girls has been aptly named, was preferable. So terrible are the life long experiences of girls whose husbands have died, that even the consideration of the circumstances sickens one.

The untimely, early marriages are serious enough in their results, physical, social, and moral, even when the husband lives, to call loudly for reform. These and accompanying conditions and results have been tersely stated by Rudyard Kipling, in the following extract:—

"The matter with this country is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruption, all more or less due to the unnatural treatment of women. You cannot gather figs from thistles, and so long as the system of infant marriage, the prohibition of the remarriage of widows, the life-long imprisonment of wives in a worse than penal confinement, and the withholding from them of any kind of education as rational beings continues, the country cannot advance a step. Half of it is morally dead and worse than dead, and that is just the half from which we have a right to look for the best impulses. The foundations of life are rotten, utterly rotten, and beastly rotten. The men talk of their rights and privileges. I have seen the women that bear these men. May God forgive the men."

We give also a word picture from Isabella Bird Bishop's address, at the Ecumenical Council. As a traveler, she has had access to women's apartments in nearly all oriental countries, and this is her diagnosis: —

"They have no ideals. Dress, personal adornment, and subjects connected with sex are their sole interests. They are regarded as possessing neither soul nor immortality. With dwarfed and childish intellect is combined a precocity on a gigantic scale in the evil passions of adults. The system of polygamy, the facility for divorce, and the tortures inflicted by the ignorance of the native doctors, especially at the time of child-birth, make a hideous appeal to every woman. On more than fifty occasions, I have been asked by women for drugs, which would kill the reigning favorite or her boy, or make her ugly or odious. Scandal, intrigue, fierce and cruel jealousies, counting jewels, painting the face, staining the hair, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves occupy the unbounded leisure of Eastern upper-class women. Yet those illiterate women wield an enormous influence against Christianity."

A CENTURY'S WORK, BY WOMEN, FOR WOMEN.

In considering this, it would be unfair not to mention the day schools opened by Mrs. Hannah Marshman, a Baptist missionary, in 1800, at Serampore. These were attended by Eurasian girls who afterwards became valuable workers.

In 1821, Miss Cooke, of the Church Missionary Society — "the first single woman to enter India as a missionary" — began zenana work. Mrs. Judson and other missionary women started schools. In fact, the first half of the century is well dotted with work, in different grades of organization, carried on by women in Great Britain and the United States, but its scope was limited.

Mrs. T. C. Doremus, of New York, was the leader in the movement that was a stepping-stone to the later organizations. Under her guidance, women of

six denominations, worked through the Woman's Union Missionary Society, sending out three young women, about 1860, to Burma.

But it was during the decade between 1868 and 1878 that an inspiring influence stirred to general organization.

Reports of the period make the Free Baptist Woman's Missionary Society the third in time of organization. Mrs. A. C. Hayes, of Lewiston, Me., speaks of the year 1873 as an important epoch in her life. So strong was the impression that Free Baptist women must organize, that no rest came to her inspired thought, until by much correspondence she had prepared the way for the organization, which was effected at the New Hampshire Yearly Meeting in Sandwich, N. H., in June, 1873. Replies to her letters showed that the same spirit that was stirring her was leading other minds in the same way. The efficient work done during thirty years of careful, systematic planning has proved that God's time had come. Hundreds of Free Baptist women owe to the Woman's Missionary Society, breadth of view, intellectual training, and development as Christian workers.

Three Stages. The first efforts were evangelistic. Convert the heathen at once to Christianity, was the ideal. But only thought and observation were needed to see that training must precede, or at least, accompany conversion. So the second movement was in lines of education; of formation as more valuable than reformation. Then came another after-thought. The whole being must be helped. Bodies must be cared for, as well as souls, and medical work followed as the third stage. These three methods form the trinity of effective work.

Those who make a study of the work done by the Free Baptist Woman's Missionary Society will have an idea of the main features of similar work done in nearly all Christian denominations. We may get a little idea of its extent by the fact that it is estimated that at least 1,500,000 women are studying India this year. Forty different missionary boards report using the United Mission Study Course, and it is said that, up to March 1881, two thousand copies of the text-book, "*Lux Christi*," had been sold.

This sketch of a century's work for India would lack a very important element unless reference were made to the work of several native reformers, who have sought to improve the condition of women in India; but this needs an article by itself. We will only say that the inspiration which came to Ramabai, through one of these, set at work one of the most remarkable women this world has ever seen. If any body was ever called of God, she is. For a description of the present status of her work, see the interesting article by L. C. Coombs, page 173, June MISSIONARY HELPER.

CRADLE ROLL NOTES.

It is pleasant to watch interest in our work spring up in new places. For instance, in Lawsville and Marshlands, Pa. Sisters, you do not need to wait for some one to ask you to begin. Send for helps and be a pioneer. Such is Mrs. Dyer, of New Limerick, Me., who writes, "I feel as if I must take up this work in my town, and know the dear Lord will prosper me in so doing."

Two Junior Societies have taken charge of Cradle Rolls, with the help of their superintendents. This is a very helpful method. What Junior Society will be next? Let the missionary committee take it for a part of its work.

Some one asks if the work of the Advanced Light Bearers will not interfere with other mission work in the Junior Society. No, I think not, unless the Juniors already have mite boxes for some other object. Remember that the gist of the A. L. B. plan is enrollment for missions, with certificate thereof, and the use of a mite box for a special cause. Contributions and work for other needs of the mission field will be likely to be more rather than less interesting. But the real value of the A. L. B. plan will be shown in places where, for some reason, no Junior Society or Mission Band exists.

Superintendents, are you sure that your Rolls are having proper attention? As often as you can afford, give each mother some of the interesting leaflets advertised on the last page of the May HELPER. Especially, see that they have the new "Cradle Roll Children in India," sent for ten cents a dozen.

What word can I say to help you to hasten in your contributions? The published list of Rolls would be nearly twice its present size if each roll which has provided itself with cards and boxes had sent in its fees. You want your Little Light Bearers mentioned in the HELPER. Now let us all try to remember!

Occasionally a letter asks about the expense question and the use of funds. Let me say—Reserve all fees and money from mite boxes for the mission cause. To pay for the expenses of organization, literature, and Rally Day, the auxiliary, the Y. P. S., or the Junior Society may assist. Interested friends may be asked to give, admission or collection had at Rally, or the good pastor may talk a little about the work at some service and ask for an offering. If it is absolutely necessary, the expenses may be kept very low by using the Junior Light Bearer boxes, which are free (except postage), and soliciting for the lunch for the day.

Two new Rolls are reported in Nova Scotia, at East Pubnico and Central Argyle. At the latter place the first child to be enrolled was the little daughter of Rev. and Mrs. Sidney Thurlow.

But in Bristol, N. H., both Cradle Roll and Advanced Light Bearers have been enrolled,—seventeen of the former and seven of the latter. They have good reason to be pleased and proud of their success.

I should like to mention the Rolls to which cards and boxes have been sent since the May "Notes" were written. Just for encouragement let me "tell" that they are eighteen in number.

The new leaflet, "The Cradle Roll Children in India," is having something like the popularity it deserves. Very many have been sent out already. Every Cradle Roll mother should have one.

We will have Rally Day reports in the November HELPER, so send them in promptly. They shall be printed whole if possible, or in part.

Please write,—questions, suggestions, anything. Only let me know what you are doing. How can I help you?

Yours in service,
ADA M. L. GEORGE, *Gen. Sec.*

UNITED STUDY OF MISSIONS, 1903.

FORTY different Boards are engaged in the united study of missions. Our readers will be interested in the outline of "*Rex Christus: An Outline Study of China*," the third volume in the series, and now announced for September.

GENERAL PLAN OF OUTLINE STUDY OF CHINA.

Preface, which explains that this is not intended as more than a sketch of main features, the history, geography, literature, etc., to be filled up in the main from other sources.

CHAPTER I. — A SELF CENTERED EMPIRE.

An outline sketch of the Chinese Empire. Its situation relatively to the rest of the world, in the "belt of power." Its extent, population, physical features in general, rivers, canals, etc. Cultivation of the soil, trade, etc. The language in general; distribution of dialects, etc.

CHAPTER II. — AN ISOLATED NATION.

An outline sketch of the Chinese people. General course of their history. Succession of dynasties, etc. Their ideas and ideals. Varying elements composing the population. Variety in unity, unity in variety. Reason for the perpetuation of the Chinese Empire. The puzzle of Chinese duration without progress. Synopsis of race traits. China's Poverty. Outlook on rest of the world.

CHAPTER III. — THE RELIGIONS OF CHINA.

An untechnical summary of the different systems — Confucianism, Taoism, Buddhism. Their excellences, their defects, and inability to supply the spiritual needs of the Chinese. Inertness of Chinese Mohammedanism. Extinction of the Jewish colonies.

CHAPTER IV. — EARLIER CHRISTIAN MISSIONS.

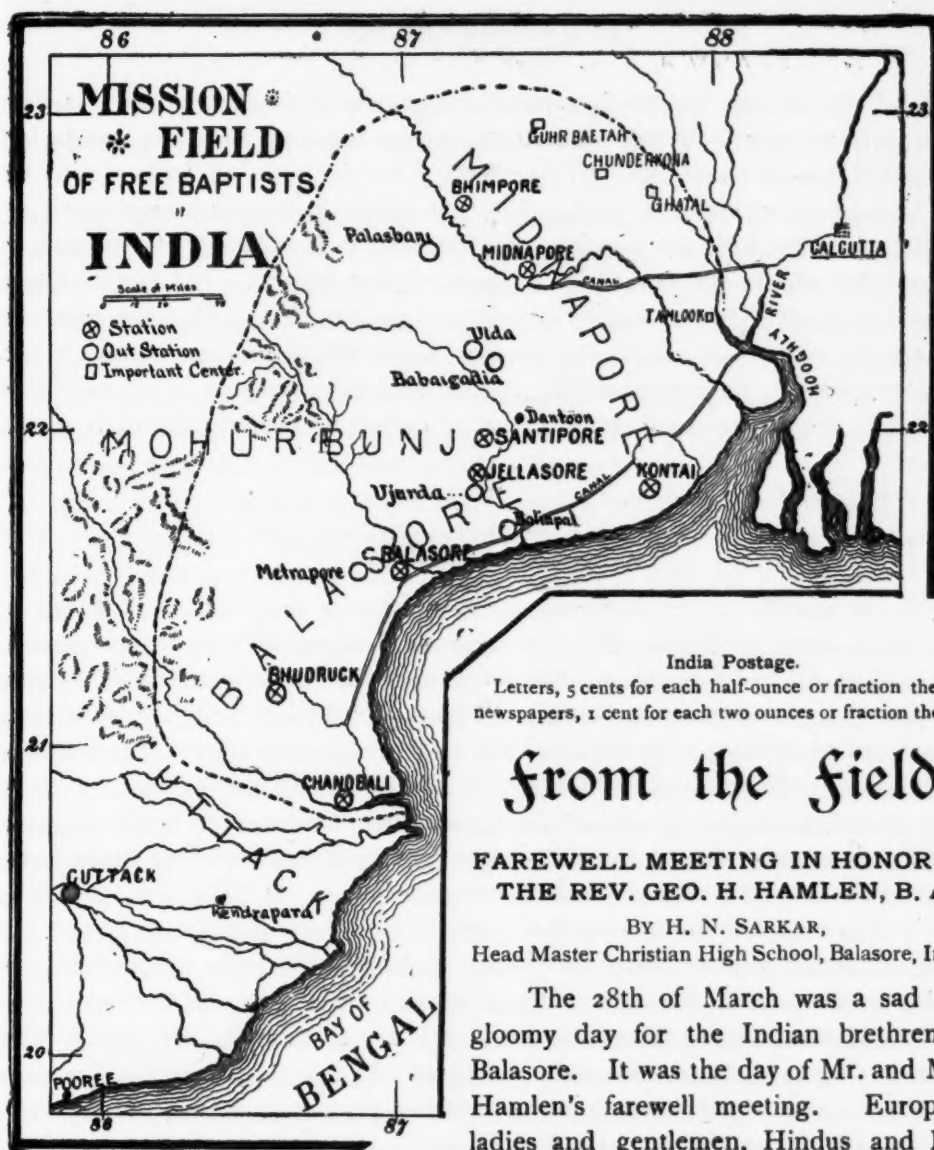
Nestorians, their history and monument. Negative results. Mediæval Roman Catholic missions in the sixteenth and seventeenth centuries.

CHAPTER V. — MODERN CHRISTIAN MISSIONS.

Protestant and Roman Catholic. First period from 1807 to the first war with Great Britain; second period from the above to the second war with Great Britain (and France); third period to the war with Japan; fourth period to the Boxer uprising; from that date to the present.

CHAPTER VI. — THE OPEN DOOR OF OPPORTUNITY.

Different forms of work: evangelistic, educational, medical, literary. Relation of the work of women for women to all these. Immense expansion of opportunity within recent years. Impossibility of forecasting the opportunities of the future. Claims on Christian women. Concluding observations.



each tribute, he was wreathed, garlanded, and buried in flowers, so to speak. Presents were offered to him — presents coming not from unwilling hearts, but they were love-gifts and free, willing offerings to him who has both prayed for and labored among us nine years. Farewell hymns in Bengali accompanied by Indian music thrilled the hearts of the hearers. The parting scene was an unparalleled one in the record of Balasore church history. We lost in him a father to admonish us, a brother to advise us, a friend to help us, a priest to declare the counsels of God. At last with heavy hearts we commended to the Lord our brother, his partner in life, and his little ones, with the fullest hope that He would bring them back in the midst of us hale and hearty, full of faith and power.

Balasore, India, June 1, 1903.

THE JEWS IN INDIA.

A few months ago, while staying for a few days in the Y. W. C. A. Home in Calcutta, I came in contact with a young woman who gave me my first glimpse of a work that I had thought but little about in India—the work among the Jews. We have thought so much about the work among Hindus and Mohammedans we sometimes almost forget that there is work to be done among the thousands of Europeans in the country. Much less do we remember the presence of Jews there and their needs. There are, I suppose, some thousands of these people in Calcutta alone, and among them all only one woman is attempting to work for them as a class and giving her whole time to it.

I went with this young woman to some of the homes that she visits, and was much surprised at what I saw and heard of my friend's work. Some of these homes were in such poor and crowded quarters that one would wonder how people could exist there during the heat. At one of these my friend had been obliged to try many times before she was given admission, but now she is warmly welcomed. Another house showed evidences of greater prosperity, and still another was a home of wealth. I want to describe this last home especially. There lives here a young widow, Ruth, a young woman in whom my friend had become much interested. One Sunday morning my friend heard an old missionary preach such a sermon that she thought that Ruth might be much helped by him if she only could be persuaded to go to hear him. She had promised many times to go to church, but when the time came always had some good excuse for staying away. But that afternoon, after much prayer and thought, I went with my friend to invite her again to the church.

Her house is in a Jewish and native part of the city, and to us its location would not be desirable, but in many respects it is pleasant. We drove down a

narrow alley and stopped at a big gate in a big high, clean, yellow wall. Leaving the carriage, we went through a small square court and into a big bare hall, then up a fine broad stairway to the second floor. The room we entered was a fine large hall extending across the front of the house. The floor was of black and grey marble. On the front and ends were fine large French windows and blinds. On the left were two or three doorways leading to the rooms of the house. In the center of the room was a mahogany center-table on which were some marble and porcelain ornaments, and above these was a crystal chandelier. Farther on in the room, at a small afternoon tea table, sat the young Jewess. As we entered she rose and shook hands daintily with a gentleman caller who was leaving, and then turned to receive us and was introduced to me.

She is rather less than medium height, with a beautiful olive complexion and dark eyes and hair. Her dress was of some dark material cut square at the neck, and over it was draped a garment much like those worn by native women but thicker; while it was most graceful it was not as tidy as one would expect. They had just been drinking coffee from some tiny Chinese cups, and so more was ordered for us, and we were permitted to help ourselves to coffee and sweets while Ruth went to dress for church, for she had consented to go. Her old mother, nearly blind, sat at one side of the room sewing, and occasionally having a pull at a *hookah*—a kind of pipe—which stood at her side. The standard of the thing stood on the floor and from it came a long tube covered loosely with calico and with a frill around the mouthpiece. As Ruth was giving some orders to servants she stood by the old woman and between commands took a pull or two at the pipe herself. She offered us cigarettes but we declined them.

While Ruth was gone we looked around the room still more. On the floor at one end of the room was a white covered mat on which were several large, hard, round pillows. Such an arrangement is much enjoyed by natives—a place where they sit and lean against the pillows and smoke and talk. On the wall were various pictures, some Japanese paintings, and two were tawdry things in which the face was the picture and on the head was false hair and perhaps a hat stuck on and the clothes were of real silk or satin or cheap stuff. One was a picture of Adam and Eve in the garden, the whole thing cut out of white paper and placed on a black background. The cutting was marvelous—grass, trees, flowers, birds, and people being wonderfully and accurately cut. The effect was that of carved ivory against black. The house was being repaired or cleaned, so we did not go into the drawing-room, but through the bead portieres I caught glimpses of a marble or tile floor, a grand piano, a big wall mirror, and fine vases. We had decided that the little woman should wear a European costume so she would be less conspicuous, but I did want to see her in her pretty Jewish things.

Soon she appeared in a pretty tan suit, and hat to match trimmed with dainty blue flowers. At church she was like a child with wonder. She had never been in such a place before and everything was new and strange. The minister preached a good Gospel sermon which brought tears to her eyes and she wanted to hear him again; but failing in that, the dear old man went to see her and quite captivated the whole family. O that she might soon become a Christian! She would be a power in the work among her own people in the city.

Many of the Jews in the city are as white as Europeans and others as dark as real natives. The relation of many to the social evil is quite appalling. A Jew may divorce his wife for the most trivial offence—except that he is tired of her—by paying a few rupees to the rabbi. They need not take the case to the courts. The result is, of course, any number of these women set adrift by worthless husbands and the places into which they drift are not far nor hard to reach. My friend told me many other things too sad to write here.

The mission is an independent mission formed, as this young woman believes, under the guidance of God, and certainly this is a work which needs greatly to be done.

SHIRLEY H. SMITH.

A DELIGHTFUL TRIP WITH OUR WESTERN FIELD AGENT.

ANOTHER trip west has been taken, and portions of Iowa and Minnesota visited. The mud was so very deep and the rains so continuous that not infrequently small audiences met us, and in some instances no services at all were possible. But looking back there are many pleasant memories and assurances that some good was wrought, and on the whole it was a profitable trip.

Bryantburg, Iowa, had held no services for months, but bravely faced the future with an earnest "we can" which promises hope for the future.

Just a few hours with the State Woman's Missionary Society president at Edgewood, a little conference with the Yearly Meeting Board at Oneida, and an attempted visit at Aurora. Too sick to speak while there, but met the Cradle Roll superintendent, the pastor's family, and Brother and Sister Eddy.

At Oelwein Bro. Toothacre and wife are bringing up the work; at Fairbank it rained, but fair audiences were out both Sunday morning and evening; and at Dunkerton a new parsonage was being talked of.

Brother Turner and family gave us welcome to Horton, and assured us that we were there "just at the right time," (how cheering!) and we had a beautiful day in spite of the mud.

On to Lincoln. It was good to be there and receive that welcome; to look into friendly faces and talk of our Master and the work; to find the church in its new dress of paint and paper. We promised to write up that business meeting, so look for it—sometime!

Little Cedar, David, and Burr Oak were visited and good offerings were taken in each place.

It was a pleasure to enter the homes and churches of Revs. Comstock and Church. Spencer for years had done excellent work financially, as those who watch our treasurer's receipts well know; and the educational work of the auxiliary keeps pace with the financial. At Estherville it rained, rained, rained, but a new interest in mission study was awakened and a promise given to form a class.

Over the line into Minnesota, and lo! it had rained here, too, so that the meetings at Huntley and Verona must needs be postponed. The next day Winnebago City auxiliary met for its monthly meeting, and our hearts were made glad with the evidences of zeal, intelligence, and true interest in the work. Hattie Phillips was there and we began to wish that we could erect that kindergarten hall and send her on to India and the brown children she hopes to rescue and train for service.

At Blue Earth City spoke both Sunday morning and evening. Over \$15.00 was received in offerings which we divided — \$5.00 for thank offering, \$3.00 for Western work, and the remainder for General Conference Board.

South Dakota Quarterly Meeting met at Valley Springs. Earnest True is pastor here and is dearly loved by his people. The W. M. S. business meetings and informal talks were precious places in which to be. A special prayer service for Dr. Nellie Phillips and the young women workers were a sweet Bethel to us as well as for those for whom we were pleading.

Sioux Falls auxiliary still lives, and the loyal few are steadfast, unmovable, abounding in love.

Another hard trip when nicotine, taken second hand, overcame the traveler; then a few hours of sweet sleep and restful welcome at Dr. Durgin's home and the campaign in the Winnebago Quarterly Meeting was well begun. Met the Huntley auxiliary in the home of the pastor, but because of high waters could not reach Verona.

Sunday morning and the thank offering at the college church were perfect, and Sunday night found a good audience at Delevan and another Minnesota thank offering. It was a precious two hours, Monday afternoon, in Bro. Wilson's parlor, as we talked face to face about the perplexities of this work, and then asked Him for wisdom, grace, and courage. Dear Sister McColley was the life of this conference, and stirred us to action with her resolute, convincing appeals. Thus we parted, glad for the day and so hopeful! Next day at noon she was in the Master's presence, without the limitations of the flesh, and we were left with the blessed memory of that last mission meeting with her and the echo of the stirring call to service! Can one of us ever forget? We must not! But be faithful!

To meet a Brainard audience means eager faces, intelligent hearers, responsive hearts. A houseful were there Tuesday evening, even if it was "a busy time on the farm." The earnest pastor was there, though it meant a sixteen-miles drive — and then the next day the auxiliary meeting with its scores of busy women, planning, praying, voting, and working, explained why the silver necklet remains year after year in this little country church out West.

At Truman we met with the Aid Society and won some friends (subscribers) for our HELPER. Spoke Sunday morning to a good audience, out of which came a Free Baptist minister's (A. J. Davis) girl eager to see some one from home (Hillsdale). Sunday afternoon attended the thank offering at Brainard, and after listening to the program rendered, said, "Well, they ought to be thankful for such wives, mothers, sisters, daughters, who can plan and execute such an hour of pleasure and profit.

Then just as night and her beauties greeted us we entered the old church at Nashville Center and talked again of the field and the Master, and so closed a busy day. At Nashville we missed Mrs. McKenney and some others who had become dear to us in other visits, but new workers were there and we prayed that others now idle might also come into the vineyard.

Brother Young at Madelia bade us do just as we pleased in his church, and at the close of the talk, \$5.00 was secured for our Kindergarten Hall at Balasore. The hours were very precious here. Every moment was restful, peaceful, useful, as we talked, planned, and prayed for the church and the field.

Back to Winnebago for Parker commencement, which to us was a treat, then to Mapleton for the Minnesota Yearly Meeting. This also was a treat. God was with us—noble workers were there—brave-hearted pastors, elderly laymen, young men and women!—Grandpa Hall with the love light in his face; the old, tired veterans, Batson and McKenney; Chairman Day; Editor Kennan; brave Hattie Phillips, with kindergarten and God's call on her heart! O that you might have been there too! Miss Phillips spoke Saturday night, and over \$25 00 was secured for the hall. Sunday morning we met at nine o'clock to pray for Dr. Nellie and other workers, and we touched the hem of His garment ourselves and heard his whispered, "Daughter, arise, and be whole."

The trip to Chicago was delightful. The porter arranged the window, the shades, the seat, and then we were alone with nature, as now and then the eye caught the scenes from the window—with our own glad hearts all alive with gratitude, love, and praise—and with our Father as he talked with us by the way. It was precious.

A few hours in Chicago with Pastor Bilhorn eager for counsel and sympathy, and another half-day's ride by rail and then all the beauties of College Hill at

commencement time in June were before us. It was a real blessing to look into Prof. Salley's face once more and hear his words of loving exhortation; to grasp the hand of Pastor Patch and receive his "welcome home." Then came the Quarterly Meeting, held at Reading, and Miss DeMeritte was there! The very first session was uplifting, and all the way along one constant spirit of prayer and praise and self-surrender was manifest. Dr. Shirley Smith talked to us in the W. M. S. business session and led the covenant meeting.

Miss DeMeritte gave the address Saturday evening, and won from all hearts a deeper interest in the W. M. S. Even some of our conservative pastors fell in love with her—and more, we all saw back of our dear, white haired treasurer the "Christ within." Another Sunday morning prayer meeting where Jesus met our waiting hearts, a sermon by Rev. Geo. Hobart on "Lessons from Zacchaeus and Christ," the young people's program in the afternoon with the story of our "Bilhorn Mission" in Chicago, and an evening sermon by Michigan's State agent, our Bro. Van Wormer, and the Quarterly Meeting was ended.

There's a vision of a beautiful face, with smiling blue eyes and silvery hair—the echo of most delightful preaching, some scolding (?), and a hearty laugh, with the promise that if this is in the editor's sanctum by July 5, the past will be forgiven. So we hope that Uncle Sam's postman will not fail us.

ELIZABETH MOODY, *Western Field Agent.*

Hillsdale, Mich.

TREASURER'S NOTES.

What a strange June we have had! First drought and cyclones, and then, so far as New England is concerned, days and days of rain, and heavy easterly winds. As I write I am sitting by my window looking sea-ward, and through the mist I see a large schooner which has been stranded on the rocks. And yet people are coming to Ocean Park quite rapidly, and soon the assembly will begin. What busy days the last of July and August will be, especially for missionary workers. Important business will come before the Board of the Free Baptist Woman's Missionary Society, and I trust heavenly wisdom may be sought. Let us not forget to ask God's guidance.

Early in June I attended the Otisfield Quarterly Meeting. It was at a time when forest fires were raging, and the meeting was held in a place not far from where one was fiercely burning. But it was well attended, and the business meeting was especially productive of good results. Two church agents were appointed; their duty is to secure membership dues and special contributions, to see that there is an agent for the MISSIONARY HELPER, and to arrange for a thank offering in May. I wish each church without an auxiliary had one. June 25, I

started for Michigan, attending the Hillsdale Quarterly Meeting in advance of the meeting of the Conference Board. Saturday afternoon there was an informal conference, and questions were asked, and answered by Dr. Shirley Smith and myself. In the evening I spoke to a good audience, and a collection was taken for my travelling expenses, and later paid to the treasurer of General Conference. I shall never forget the deeply religious spirit of that whole Quarterly Meeting, and especially the morning prayer-meeting, conducted by Mrs. Julia Reed, the president of the Quarterly Meeting Woman's Missionary Society. Experiences were given showing how God has helped Christian work financially by dependence on him for all things. I was entertained by the State president, Mrs. Consaulus, and here I met Rev. Miss Moody and Dr. Shirley Smith, as I also did at Hillsdale. Such consecrated young women are the future hope of our society. In Hillsdale there was a missionary meeting arranged by the Woman's Missionary Society of the church, at which Miss Deering, Mrs. Avery, Miss Moody, Miss Smith, and your treasurer spoke, and on Sabbath evening there was a missionary rally, and Mr. Hamlen, Mr. Coldren, Dr. Smith, and Mrs. Griffin spoke earnestly about the work in India. The Conference Board kept us very busy for three days, during which time many denominational matters were discussed. I wish I had space to give to the celebration on the Fourth of July, by Hillsdale College (fifty years ago the corner stone was laid), to the delightful entertainment received in several homes, and to the pleasure it gave me to meet many friends. Your treasurer came home with the feeling, that as women we need to inquire of the Lord what he wants next of us, and particularly to ask in the quiet hour that he will make unmistakably plain to us the way he would have us go.

There are many good things to be said about our work during June, but there is not room. One can only mention hurriedly that New Hampshire has a new president—our wide-awake Mrs. Ricker; that Rochester, New Hampshire, has re-organized; the field day of the auxiliary of Saco was a success at Ocean Park, in spite of the rain; and a few things about matters directly connected with the treasury. I wonder how many remember that June, 1903, marks the 30th anniversary of the Free Baptist Woman's Missionary Society? This meeting at Ocean Park remembered it, and an offering of \$7.50 was sent from the second Free Baptist church of Buffalo, N. Y. The letter says, "An offering presented June 12, the 30th anniversary of our National Society." I am glad this auxiliary does not forget; it brings to mind very vividly thirty years ago when I was made treasurer. I was young, and really knew little of missionary work, not as much as girls know now at fourteen, and really was bound to the work by only one cord, and that a little girl in India, whom I had supported in Miss Crawford's Orphanage, and she had run away! I accepted the office given me—without

even being asked to take it—without question, and, at this distance away from that day, I do not doubt that God called me to this service. I hope the time will come when another will feel as surely called of God to fill this place. Pray for such a woman.

We heartily welcome to our working force Mrs. Blanche C. Butterfield as treasurer of the Woman's Missionary Society of Massachusetts. Her address is 56 Bonair St., Somerville, Mass. Miss Cora L. Merrill, sister of Mrs. Sarah P. Bachelier, the beloved mother of Dr. Mary Bachelier, left in her will one hundred dollars for the Free Baptist Woman's Missionary Society. Miss Elizabeth J. Merrill, who sent the money, says it was in memory of her "dear sister."

It has been a long time since the Woman's Missionary Society has received for its regular work as much as it did in June; a part of this increase was due to thank-offerings. To date this year, the offerings by States has been as follows: Maine, \$411.13; New Hampshire, \$315.22; Michigan, \$179.79; Rhode Island, \$126.62; Massachusetts, \$84.58; Minnesota, \$74.74; Iowa, \$29.62; New York, \$28.33; Ohio, \$9.00; Illinois, \$7.30; Vermont, \$6.75; Connecticut, \$5.00; Kansas, \$2.37; Pennsylvania, \$2.00; total \$1,282.45, and what a help this is to the work. I commenced to give a list of the largest offerings, but I have stricken it from these notes, because, I remember, a small offering from some small auxiliary may, like the widow's mite, be more than any other. But the largest offering from a church was in Maine, and the largest from an individual was from a "lover of missions" in Michigan. As the years go by, may this thank offering be an ever increasing blessing both spiritually and financially.

Can it be that this is the last time I can appeal, through the MISSIONARY HELPER, for our work this year! Our thirtieth year as a Woman's Missionary Society closes with August 31. As usual the workers will see that membership dues, special contributions, pledges for support of children, zenana teachers, Bible women, and salaries of missionaries all reach the treasury, through the proper channel, by August 31. Dr. Mary Bachelier goes back this fall, as does Miss Hattie Phillips. This means two passages to be paid, and advance salaries to begin. Besides, we must have a kindergarten hall for Miss Phillips's work, for which she has especially fitted herself while in this country. So, besides generous contributions for the regular work, we hope these specials will find generous supporters, and August will record larger receipts than any other August during the thirty years. In the silence let us commit our ways, these closing days of thirty years, in which God has kindly led us, unto our Father, that he may bring greater things to pass in the days that are to come. The work is his, we are his, and if we will only let him work through us he will bring it to pass.

Ocean Park, Me.

LAURA A. DEMERITTE, *Treasurer.*

(All money orders should be made payable at Dover, N. H.)

Helps for Monthly Meetings.

TOPICS FOR 1903.

January—An Outline Study of India :

1. The Dim Centuries.

February—Prayer and Praise.

March— 2. India's Invaders.

April—Home Missions.

May—Thank-Offering.

June— 3. The Oft-Conquered People.

July— 4. The Invasion of Love.

August—Outing. Summer Sunshine Work.

September— 5. A Century of Work for Women.

October—Roll-call and Member-ship Meeting.

November—Light upon Our Literature. (Denominational Publications, etc.)

December— 6. Forces of Darkness and Forces of Light.

SEPTEMBER,—A CENTURY OF WORK FOR WOMEN.

("Lux Christi," Chapter V.)

They are waiting ev'rywhere,
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand,
Looking proudly o'er the land—
Waiting! waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living bread—
Waiting! waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their heart at rest,
For the peace we know and prize,
And the hope beyond the skies —
Waiting! waiting!

—Frank T. Knowles.

Suggestive Program.

1. Scripture Lesson : Ps. 45 : 6-17. Prayer. Singing.
2. Current Missionary Events. (See HELPER, *Star*, *Free Baptist*.)
3. The Rise of Women's Societies.
4. Paper : Educational Advantages for Girls in India.
5. Personation by three women of a Hindu woman, a Mohammedan, and a Buddhist. In an informal conversation let these three compare their condition. Then let two others enter, personating one of your native Christian workers and Ramabai, with a statement of the door of hope that they hold open.
6. A Debate : Medical *versus* Educational Work.
7. Account of Lady Dufferin's Work,—its Efficacy and its Limitations.
8. Reading : Prayer of a Child-widow. *Lux Christi*, page 223.
9. Reading : Extract from Poem. *Lux Christi*, page 227.
10. Prayer for the millions who have not heard the "glad news"; for the many who have heard and not heeded; for us, that we may see, more and more, the opportunities of service and gladly do the work God calls us to do.

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

WHAT OUR MEMBERS ARE DOING.

Five dollars was sent in by Mrs. Asenath P. Wentworth, two dollars for the India Fund, two dollars for sunshine work, fifty cents for gold I. S. S. pin, and fifty cents for The Sunshine Bulletin. This is the largest amount ever given by a HELPER member, and we are very thankful to Mrs. Wentworth for her kindness.

One dollar from Mrs. C. N. Brown, fifty cents for India Fund, forty-five cents for Branch needs, and five cents for silver I. S. S. pin.

A postal note of fifty cents from Mrs. Geo. F. Babcock, forty cents for India Fund and ten cents for dues.

Pressed flowers, poems, ten cents for silver clasp pin, and ten cents to cheer a shut-in have been received from Mrs. Augusta Fleisher.

Fifty cents as initiation dues has been received from Miss Annie Batchelder, who has been identified with the Sunshine Society for some time, but is now a member of the Helper Branch.

Twenty-four cents in stamps for annual dues from Mrs. Clara M. Nason of North Sebago, Maine. Miss Mary E. Wingate writes that Mrs. Nason has been a shut-in for many years, and greatly enjoys receiving letters and tokens from the Sunshine members.

Three dollars has been received from Mrs. W. T. Barrows, treasurer of the Dorcas Smith Memorial Circle of King's Daughters, for the India Fund. The members of this circle are all active Sunshine workers.

We are pleased to welcome a new member of the circle, Mrs. M. J. Fultz, to our sunshine family.

As initiation dues, Miss Callie Mae Weeks of Parsonfield, Me., has given the HELPERS for 1902, also a number of copies of the *Ram's Horn*, and will pass on HELPER regularly each month.

A number of beautiful poems as dues, and ten cents for silver clasp pin have been received from Miss Marilla M. Rich.

One of our afflicted members reports that she has been cheered by Mrs. W. A. Morrill, who sent her good reading and a dainty silk book-mark at a sad time in her life.

Fifty cents came from Mrs. Julia Traver for good cheer work. Mrs. Traver often gives this helpful sunshine.

The addresses of Mrs. Hattie Ashley and daughter, Miss Mary Ashley, have been changed from Concordia, to Jamestown, Kansas, R. F. D. No. 3.

Miss Lizzie P. Kimball is helping in our Branch work by writing letters, and has given ten cents for the India Fund.

A new member, Mrs. George H. Sherwood, has passed on a very beautiful poem and will write sunshine letters.

Any one willing to pass on the *Morning Star* will please write for address.

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."



THE STILL HOUR.

THOU shalt be my joy, O Christ ; my joy, my confidence, my peace. I will rest my life in thee. When frets annoy, they shall not annoy me, because I am hidden in thy serenity. When temptation assails, it shall not assail me, because I am wrapt in thy righteousness. When sorrows come like the blackness of midnight, they shall not shroud my spirit, because it stays where thy light shines in a cloudless heaven. Seize me, O Christ, in a resistless, endless grasp ! Never let me go, dear Master ! Let no smallest portion of my being go, lest it draw the remainder after it. I would be wholly thine, forever thine, exultantly thine, O Christ of Calvary, O Christ of Olivet ! Amen.—*Gilbert Fairchild.*

"Abide in Me, and I in you."— John 15: 4.

THE one message, the sum of all messages from Christ to man, is to the inner life. It is a message to the life, for all life is interior fact and power. It is the fountain reality from which the river of action flows. Christ came to give life and to save it and make it the pure source of every human value. He seemed to say, Make the life strong and valiant, and content with its resources and appointments, and you have done the best for man. The message to the inner life is sung and narrated and prophesied in the Old Testament and uttered with tender and absolute clearness in the word and sacrifice of Christ. "I in you" is the supreme and Scriptural original revelation of religion. "I am the vine, ye are the branches" ; "The kingdom of God is within you."

Life will make a new world. All things will become new to him who is a new man in Christ Jesus. A renewed soul becomes a creative power ; it makes the old world new. Religion is the act of being vitalized by the great life, and sin is becoming devitalized. One can endure all things and do all things ; no suffering or duty is too much if the soul be strong. This is the shame, the injury of sin, that it wastes the life. It diminishes the soul. Can it ever pay ? Does paralysis pay ? Does anæmia pay ? Can partial suicide pay ? There is no reward of sin ; it is the evil that takes away the reward of life. With Christ in the soul life rises up and overflows all things. A man becomes master of his fate. Sin in the heart makes the world old : Christ in the heart makes all things new.—

Charles M. Lamson.

REST.

BY LILLIAN ADELE TOURTILLOTTE.

Friend, what is rest ? To lapse into the silence
 Unheard, unhearing, unseeing, and unseen ?
 To idly drift, the golden hills between,
 Into the cover of an unpierced darkness,
 While over us the drowsy poppies lean ?

Is it to wait forgotten and forgetting,
 Unhelped, unhelping, all the long day through,
 Till dreamy eyes no longer catch the view
 Of beckoning hills whose trembling, golden summits
 Reach upward unto heaven's eternal blue ?

All nature rests,—but each small germ must nourish
 The thought of action, learning day by day
 How it may best mount skyward,—till the gray
 And gloomy days of winter yield and vanish,
 And earth once more puts on her vesture gay.

Then what is rest but this ? —a drawing nearer
 Unto the temple's inner holy place ;
 To seek to meet our Maker face to face ;
 To learn his will and do it ; blessing many,
 And to our own Souls adding strength and grace.

STRAIGHT LINES NOT ALWAYS SHORTEST.

CHRIST is the way from man to man, as well as from man to God. Hearts of men have gone out to each other as they have gone out to Christ. Some one has said that from heart to heart the straight line is not the shortest distance ; it is shorter when the line goes from the heart of man up to the heart of Christ and then down to the heart of brother man. Putting the heavenly curve into the line of affection does not lengthen, but shortens it. He who loves God loves his brother. There is a pretty game of toy marionettes that are moved by magnetism. They are of metal, and when one holds a magnet over them they rise, and as the magnet is moved they seem to dance with its movements. But, besides this, when one thus attracts them upward they themselves become magnetized and are drawn to each other. That is the law upon which men and women are constructed. The power that draws us up also draws us together.—*S. S. Times.*

HE who loves God most loves God's creatures most.—*Charles Kingsley.*

Words from Home Workers.

MAINE.—The Field Day of the Saco Free Baptist Auxiliary, now coming into deserved popularity, occurred at Ocean Park on Wednesday, June 17. After the damp chilliness of the out-door air, Porter Memorial Hall with its attractive rooms well heated welcomed its guests, and at 2.30 P. M. an interesting program was successfully carried out, Mrs. Thomas presiding. This being the twenty-fifth anniversary of the Saco auxiliary and the thirtieth of the F. B. W. M. S., the character of the exercises was somewhat reminiscent. Mrs. Davis gave a paper pertaining to the early days of the society; Mrs. Jordan presented the interests of the *MISSIONARY HELPER*; Miss Thompson gave a short sketch of the auxiliary; and Miss DeMeritte spoke of the financial growth, inspiring all with her helpful words and cheering report. The pastor, Rev. J. B. Jordan, showed appreciation of the work by his presence, and with Mrs. Jordan sang a duet in response to a prayer offered by Mrs. Waldron. Mrs. Buzzell sang, "What Will it Matter?" A vote of thanks expressing appreciation of the day and hope for its continuance was then passed, and after a closing "God be with you," came a stroll to the beach—and the day was over, leaving a pleasing, helpful memory.

THE *MISSIONARY HELPER*.—I think no one who is interested in missions can fail to see the importance of a magazine like our *HELPER*, which shall, at regular intervals, present the needs of the work and keep its readers in touch, not only with our home workers, but with our missionaries in the foreign field. It not only binds our workers together and helps to awaken an intelligent interest in missions, but it takes us away from the cares of home, broadens our minds, and we become enthused with the spirit of missions. It gives us just the details of the work that we need to secure our sympathy, our prayers, and our support. It presents to us each month the details of actual work in the mission fields, keeps us informed in regard to our missionaries, and enlightens us as to the character of the people for whom they are giving their very lives to win from heathen darkness to a knowledge of our Lord and Saviour, Jesus Christ.

West Bowdoin, Me.

MRS. R. A. TOOTHAKER.

NOTICE TO VERMONT.—We hope that every one in Vermont will bear in mind that all moneys for the year should be in the hands of Miss Anna Cummings, Montpelier, Vt., R. F. D. No. 2, by Aug. 25.

TREASURER.

A giving church is always a growing church.—S. B. Capen.

CRADLE ROLL REPORTS.

West Falmouth, Me.—Three years ago, our auxiliary decided to mother a Cradle Roll, and Mrs. Minnie Pearson was chosen as best fitted to superintend the Roll.

She at once set about interesting the mothers in missions, and in a short time had gained the consent of every mother in her vicinity to enroll the little ones as Light Bearers.

No little stranger comes into her neighborhood who does not very soon receive an invitation to join her increasing family, which now numbers eighteen. The latest member was just two days old when he became a member.

Early in June invitations were sent out for mothers and little ones to observe Rally Day with the superintendent.

A pleasing entertainment was given by members of the auxiliary and of the "Helping Hands," and each child was presented with a mite box.

MRS. BERTHA A. BLAKE, *Supt.*

Chepachet, R. I.—On June 17th the Little Light Bearers of Chepachet met for the first time. At three o'clock the mothers and little ones assembled at the parsonage. When a slight degree of quiet could be secured a short program was carried out, babies were enrolled, and certificates and mite boxes distributed. Simple refreshments were then served to the babies, who showed their appreciation in many charming ways. The membership of this Roll is now seventeen.

MRS. ETHEL M. HYDE, *Supt.*

So. Danville, N. H.—We observed Cradle Roll Rally Day June 30th, at the vestry, and had a very enjoyable meeting. There was a good attendance, twelve out of sixteen members being present. We enrolled three new members, so we have now nineteen members.

After short exercises by the children, the mite boxes were opened, and then lunch and lemonade were served. Our youngest member is two months old and the oldest five years. Three dollars and thirty-four cents was received from fourteen boxes.

MRS. JENNIE HILL, *Supt.*

To fulfill faithfully the duties of your station ; to use to the utmost the gifts of your ministry ; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake ; to love with the love of God even the unthankful and evil ; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep ; and to do this always, not for the praise of man, but for the sake of God—this makes a great life.—*Rev. F. B. Meyer.*

Our Juniors.

TWO LITTLE MAIDS.

BY IDA LORD REMICK.

The little maid across the sea,
With gentle intuitions,—
Often I wish she had been born
To happier conditions.

The little maid in slum and dirt,
Not far away,—my neighbor,—
I wish her life had not so much
Of lawlessness and labor.

How can I bring my wish about,
And help each little maiden?
To one I go,—the other send
A missionary laden

With love from me, in gold and prayers,
That her sweet intuitions
May be re-formed by Jesus' love
To happier conditions.

A HOT DAY LESSON.

"O Uncle Prescott, it's so hot! I'm 'most melted, and nobody helps me to be cool."

"Why, this isn't very bad," and the young man threw his hat on the table and sat down near Hetty. "It's ever so much worse down town, and lots of little children haven't any nice cool piazza. They are out on the brick sidewalks right in the sun. You ought to be thankful, young lady, that you don't live in Africa or India these days."

"O, I guess it couldn't be much worse anywhere, could it?" Hetty wiped her eyes and looked at her uncle encouragingly.

"Yes, it is," he responded. "Why, it is so hot in India now that the missionaries don't dare to go out except early in the morning or in the evening. And at night, dear me! they can't sleep without the punkah going."

"What's a punkah, for pity's sake?"

"It is a huge fan made of light wood and canvas and hung up near the ceiling. It is swung by a rope, and a man called a punkah-wallah is hired to stay

outside and keep it going. Sometimes he falls asleep and then the foreigner inside can hardly breathe."

"I'd rather swing my own punkah," said Hetty, fanning her doll with new vigor.

"Then the grass dries up so you can't see a single spear anywhere," her uncle continued. "When the rains come it springs up quickly and the grain and rice grow, but if it doesn't rain,—well, then they have famine. You know there's a terrible famine in India now, don't you?"

"Yes, we raised some money for it. I s'pose I ought to be glad I am not a famine child."

"Indeed you ought," was the response, and Hetty found herself suddenly deciding to give a little more to the funds, but she nevertheless listened as her uncle went on.

"Egypt is a hot country too, and when travelers are there in the summer they have to be extra careful to protect their heads. That's a terrible place for mosquitoes and flies, and dust also. Then there's Korea in the wet season. One of our missionaries says it is like being in a huge laundry where clothes are boiling. The beds get musty, the books mold, and everything steams. Perhaps you'd like Singapore down near the equator, where it is so hot and damp that no one has red cheeks. You would find the ants eating the floors there, and after dark the lizards come out on the walls."

"I wouldn't live there, Uncle Prescott!" cried Hetty, "it must be horrid."

"Yes, and torrid. But I was going to ask you to go to Africa and see how you would like to live where the sun scorches, and they have those terrible fevers all along the coast. There's where crocodiles live in the rivers to snap up the little people when they go in to bathe. In the woods there are lions and elephants and big slippery snakes—"

"Uncle Prescott, don't tell me such things!" Hetty begged.

"Or perhaps you'd like to live on the desert where the storms of hot sand sometimes bury travelers; or where—"

"O please don't! I'm real comfortable now, truly; and I think we've got the best country of all. What's that man bringing 'round to the back door? I do believe it's ice cream for dessert! I b'lieve you knew it all the time, and just wanted me to be thankful. Well, I will be."—*Selected.*

NATURE is a middle ground between God and man; it is the playground of the soul; it is full of marvelous analogies with the life of man; its very breath invigorates the body, its beauty feeds the imagination.—*The Outlook.*

Cradle-Roll of Little Light-Bearers.

"Jesus bids us shine with a clear, pure light,
Like a little candle, burning in the night."

CONDITIONS OF MEMBERSHIP.

Children under six years of age become members by enrolment and the payment of a fifteen-cent fee. An equal or larger amount must be given each year by the mite-box plan.

"Each little gift we bring
He sees and knows
The love we offer to our King."

CHILDREN SUPPORTED.

Anundini, Bijou, and Jennie, in Sinclair Orphanage, Balasore, India.

"Over the ocean blue,
The dawn of the Little Light-Bearers
Means a blessed dawn for you."

CRADLE ROLLS.

(Added since May, 1903.)

Maine.—Georgetown.
New Hampshire.—Danville.
Massachusetts.—Cambridge.
Rhode Island.—Chepachet, Providence (Elmwood Ave.).
New York.—Poland.
Iowa.—Burr Oak.
Minnesota.—Delavan.
Kansas.—Denton.
Total.—9.

Send C. R. membership fees and annual dues to

MISS LAURA A. DEMERITTE, *Treas.*,
Ocean Park, Me.

Send for C. R. supplies to

MRS. ADA M. L. GEORGE,
Ashland, N. H.

"As flowers carry dew-drops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude."

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for June, 1903.

MAINE.

Atkinson Aux.	\$3.15
Anson Q. M. Coll.	4.10
Aroostook Q. M. Coll.	4.57
Bath Corliss St. aux. T. O. native teacher	9.00
Bowdoinham aux. T. O.	11.02
Bowdoinham S. S. Primary Dept. Miss Barnes	4.00
Bridgewater S. S. for Miss Barnes	5.24
Bridgewater Mrs. G. H. Salley annual dues	1.00
Cape Elizabeth and So. Portland Juniors for Miss Barnes	4.00
Cumberland Conf. Coll.	10.75
Dover and Foxcroft annual dues	5.30
Dover and Foxcroft T. O.	6.00
E. New Portland aux.	2.00
E. Franklin C. R.	1.49
Greene aux. for Miss Coombs	3.60
Grey aux. Midnapore work	5.50
Island Falls ch. T. O.	12.00
Kingfield aux. \$3.00 T. O. \$2.31	5.31
Limerick aux. T. O. and on L. M. in Gen. Soc. of Mrs. E. H. Cox	13.60
Litchfield Plains T. O. for gen. work and on L. M. in Gen. Soc. of Mary A. Small	5.00
Lisbon aux. T. O.	12.00
Lewiston Main St. aux. T. O. \$16.05 to complete L. M. fee in Gen. Soc. of Mrs. A. M. Files and \$5.32 on L. M. in Gen. Soc. of Mrs. Amelia D. Chapman	21.58
Limington Asenatte P. Wentworth T. O.	1.00
Madison aux. T. O. \$5.16 native teacher \$6.25	11.41
Mapleton aux. for Paras	12.00
Maxfield by Mrs. Mary E. B. Tourtelotte	1.00
Milo for Miss Emily's salary	6.25
No. Lebanon aux. dues \$4.00 T. O. \$8.00	12.00
No. Guilford S. S.	2.06
Otisfield Q. M. W. M. S.	2.87
Oak Hill ch. zenana work	5.10
Palmyra ch. T. O.	2.10
Portland friends in memory of M. C. and M. S. for child in S. O.	25.00
So. Limington aux. T. O. on L. M. of Mrs. S. M. Pattee in Gen. Soc.	6.45
Steep Falls by Alma M. Cousins	2.50
Scarboro aux. for Balasore work	3.00
Sebec and Exeter Conf. coll.	6.13
So. Windham balance Easter offering50
Topsham aux. T. O. for Priscilla Purinton in S. O.	10.00
W. Buxton T. O. gen. work	10.00
W. Buxton aux. for Harper's Ferry	5.75
W. Buxton Children's Day coll. for S. O.	3.50
Wells Branch aux. T. O. for H. M.	10.31

NEW HAMPSHIRE.

Ashland aux. T. O. for school	4.00
Ashland aux. for school	10.00

Belknap Asso. coll.	3.24
Belmont ad. ch. C. R.79
Bow Lake	4.03
Eaton Center Abbie A. Farrell T. O.	2.50
Exeter estate of Miss Dora L. Merrill in memory of Sarah P. Bachelor	100.00
Farmington C. R.45
Farmington Junior Dept. S. S. 1 share Miss Barnes	4.00
Farmington T. O. \$17.04 dues \$2.07	19.11
Franklin Falls aux.	7.75
Franklin Falls aux. T. O.	9.25
Gonic aux.	14.00
Gonic aux. T. O.	17.00
Laconia C. R.	3.85
Laconia aux.	27.69
Laconia aux. T. O.	44.46
Milton T. O.	12.65
Milton dues \$6.30 for Miss Barnes	6.75
New Durham Misses Butts and Baker	5.00
New Durham Q. M. W. M. S. coll.	8.06
New Market T. O. \$5.33 dues \$1.00	6.33
Pittsfield ch. for gen. work T. O.	10.59
Somersworth T. O. 1-2 Miss Scott as superintendent of Widows' Home 1-2 Storer College	21.50
So. Berwick T. O.	9.00
Walnut Grove	3.00
West Lebanon	5.00
Rochester ch. T. O.	8.45

VERMONT.

Huntington Asso. W. M. S. coll. at Waterbury Center for Dr. Smith	5.72
Orange Co. W. M. S. coll. at So. Strafford for Dr. S.	4.00

MASSACHUSETTS.

Amesbury aux. dues \$2.50 and T. O. \$6.15 for Storer College	8.65
Boston a friend for S. O.	5.00
Haverhill aux. T. O. \$20.50 dues \$8.00	28.50
Lynn High St. ch. T. O. \$10.00 on L. M. of Mrs. A. Durgin \$6.25 native teacher	16.25
Somerville T. O. \$12.10 dues \$3.00	15.10
Worcester T. O.	3.00

RHODE ISLAND.

Arlington aux. T. O. Ind.	6.31
Arlington aux. T. O. Miss P.	6.00
Carolina aux. T. O. Miss P.	17.00
Chepachet C. R.	2.55
E. Killingly aux. Miss P.	2.00
Greenville T. O. Miss P.	15.00
No. Scituate aux. Miss P.	4.73
No. Scituate aux. Ind.	3.75
Olneyville Mrs. Mary Tillinghast	2.50

Olneyville silver offering Missionary Helper	2.50
Olneyville aux. T. O. Miss P.	17.76
Olneyville aux. friend for Kind Hall	5.00
Olneyville aux. Ind.	1.05
Olneyville aux. friend Kind Hall	5.00
Olneyville aux. friend Kind Hall	2.00
Olneyville aux. friend Miss Moody for Gen. Fund	5.00
Pascoag aux. Miss P.	5.00
Pascoag aux. Ind.	5.00
Pawtucket Mrs. L. E. Jefferson 1 share Miss Barnes's salary	4.00
Pawtucket aux. T. O. Miss P.	6.00
Pawtucket aux. T. O. Ind.	20.50
Pawtucket aux. (regular) Ind.	5.00
Pawtucket aux. (regular) Miss P.	5.00
Providence Roger Williams Junior C. E. Miss Phillips	25.00
Providence Rog. Wms. aux. T. O. Miss P.	33.00
Providence Rog. Wms. aux. friend Kind Hall	15.00
Providence Park St. T. O. Miss P.	3.00
Providence Park St. T. O. Ind.	2.05
Providence Elmwood Ave. aux. Miss P.	10.25
Providence Elmwood Ave. Ind.	10.25
Providence Elmwood Ave. aux. zenana teacher	25.00
Providence Elmwood Ave. Y. P. S. C. E. for Hattie Phillips	10.00
Taunton aux. Ind.	6.00
Taunton aux. Miss P.	6.00
Warwick Center aux. Miss P.	5.00
Friend N. Y. State Kind Hall	1.00

NEW YORK

Buffalo 2d F. B. ch. W. M. S.	7.50
Gibson Q. M. W. M. S.	7.10
Poland T. O. W. M. S. \$14.52 F. M. \$6.31 Storer	20.83
Poland W. M. S. dues	3.00
(This constitutes Mrs. Elizabeth Hayes Cox L. M. in Gen. Soc.)	
Prospect W. M. S.	3.50

PENNSYLVANIA.

Tioga Co. Q. M. W. M. S. for native teacher	25.00
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OHIO.

W. Mansfield T. O.	9.00
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INDIANA.

Badger F. B. S. S. primary and inter classes for Miss Barnes	1.00
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ILLINOIS.

Uniontown F. B. W. M. S. T. O.	7.30
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MICHIGAN.

Batavia T. O.	6.25
Brownville aux. Dr. B. \$1.50 H. M. \$1.50	3.00
Cook's Prairie aux. S. O.	2.75
Fairfield	17.50
Hillsdale	19.15
Jackson	7.30
Litchfield aux. T. O.	17.46

CORRECTIONS.—Of the \$14.25 credited to Steep Falls, Me., aux., in May, \$8.00 should be credited to Storer College. Of \$21.00 credited to Loudon Center, N. H., Ladies' Aid, in May, \$1.00 should be credited to a friend.

Litchfield aux. Dr. B. \$2.00 H. M. \$2.00 Storer \$2.00	6.00
Mason T. O. Storer	6.26
Mason aux. Dr. B.	2.00
No Reading	14.09
Onsted F. B. ch. W. M. S. T. O.	9.35
Pittsford	0.00
Reading	11.35
St. Joseph's River aux. T. O. Gen. Fund	6.14
Union aux. Dr. B.	7.50
W. Cambria	7.50
W. Reading	4.60
Lover of Missions	4.00
Mrs. Rebecca Cornell Dr. B. \$.50 H. M. \$.50	1.00
The following persons are constituted life members: Mrs. Dora Archer, Mrs. Mary Putnam, Mrs. Laura Murray all of No. Reading, Mrs. M. A. W. Bachelder of Hillsdale and Miss Loma Garwood, Brownsville, and Mrs. Carrie Consaulus, Reading.	

MINNESOTA.

Blue Earth City S. S. Easter offering for Miss Barnes	3.58
Blue Earth City aux. 1-2 F. M. 1-2 Storer	6.00
Brookley aux. F. M.	2.33
Champlin aux. T. O.	4.10
Delevan C. R.90
Granada Brainard W. M. S. T. O.	35.00
Huntley W. M. S. \$9.22 T. O.	16.50
Hennepin Q. M. W. M. S. F. M.	3.01
Nashville W. M. S. \$9.25 T. O. 1-2 H. M. 1-2 F. M.	19.25
Verona aux. T. O.	9.50
Winona W. M. S. \$7.67 for gen. work \$5.00 kind. work	12.67

IOWA.

Aurora aux. for Miss S.	4.75
Aurora aux. T. O. for Miss S.	6.62
Aurora C. R.	1.03
Delaware and Clayton W. M. S. for Miss Scott	4.15
Lamont aux. for Miss Scott	3.15
Lamont Mrs. Allie Weston for Miss Scott	1.00
Spencer S. S. for Miss Barnes	2.00
Waubek aux. for Miss Scott	1.25

KANSAS.

Buffalo Valley S. S. for Miss Barnes	2.00
Denton C. R. Elsie Ruth Franklin15
Hickory Grove W. M. S. for Miss Barnes50
Horton aux.	5.00
Summit aux. T. O.	2.37

MISCELLANEOUS.

Income of Curtis Fund for Inc. Fund	25.00
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Total \$1499.66

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

per EDVTH R. PORTER, Asst. Treas.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

